UNITARIAN WORD & WORK

FEBRUARY 1915

The Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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Monthly Bulletin of the American Unitarian Association, The Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 18 FEBRUARY, 1915 No. 5

EDITORIAL

IT is now nearly one hundred years since Channing preached his Baltimore Sermon. That sermon was great intrinsically, but it was especially important to liberal Christianity because it was the influence needed at that time to clarify the somewhat hazy theological atmosphere. It brought about the grouping of those who possessed the liberal or Unitarian type of mind. This grouping process has gone on ever since, promoted by the American Unitarian Association and other kindred organizations. In the beginning it was an intellectual process inspired by deep, underlying spiritual impulses. This fact accounts for the popular impression that Unitarianism is wholly an intellectual affair. But when looked into more deeply its intellectualism is inspired by a desire for accuracy of thought, a love of the truth and a deep-seated intolerance of intellectual compromise.

THOSE who believe that Unitarianism has no emotional life should peruse the long list of philanthropies which have been promoted by Unitarians, the poetic expressions which have flowed from Unitarian pens, and the interest of prominent Unitarians all through the century in progressive enterprises and the advancement of reforms wherever reforms could bring about better conditions for the helpless and unfortunate.

But emotionalism, as such, has never characterized the Unitarian propaganda. Sensationalism is not compatible with that mental poise which is established by Unitarian beliefs. If it is impossible to entertain fears as to the stability and integrity of life, if one has absolute faith in the love of God, if the hobgoblins of superstition are known to have no substance, it is not possible to indulge in the hysterical orgies of revivalism. Our churches are gathered and sustained by those who have reached and who enjoy mature faith, the faith that has beneath it a belief in an all-wise, all-good and all-powerful deity. It is the purpose of Unitarianism not to increase the fear that is in the world, not to multiply possibilities of superstitious anxiety, not to represent a salvation from a fictitious retribution, but to create in human life fully developed, spiritual men and women. No wonder that we are misunderstood when so many hundreds of well meaning and respectable members of other churches get together to carry on a vast revival. No wonder that when thousands engage in these great typhoons of emotionalism Unitarians are regarded with a certain amount of curious condemnation. They stand calmly upon the outside and look on undismayed, untouched, and unaffected.

THERE may be many reasons for the Unitarian indifference to revivalism. Some of those reasons may do scant credit to Unitarians generally. They may have carried their indifference too far, and they may have deluded themselves that religion is altogether an

affair of the intellect. But these are abnormal rather than legitimate and natural expressions of Unitarianism itself. Revivalism to-day must assume a theory of life which is altogether inconsistent with the established laws of growth and progress. It harks back to the Middle Ages. It is epidemic in character. It is full of abnormal psychological impulses. It harmonizes with incantation and the religious paroxyzms of savage tribes. It is almost wholly devoid of rational guidance. Under full sway revivalism depends for its success upon those who have lost the control of reason. All such attitudes, to the Unitarian, are intolerable.

UNFORTUNATELY, however, we are compelled to pay a great price for our sense of religious security and peace. There are those who go so far as to say that human beings in this kind of a world are not entitled to a sense of security and peace; that seeing the terrible disorders in human society — its crimes, its degenerations; its moral, physical and social diseases and the tendency towards ruin — every decent person should be a contributor to improvement in forms of excitement and galvanic enthusiasm. The theory seems to imply that there is a Satanic Majesty who rules the world and that the only way to overcome him is to adopt in terms of religious zeal the methods of military warfare. No one, however, who studies the Sermon on the Mount and aims to incorporate its great lessons in human life, can consent to such a proceeding. Evidently Jesus believed that calm trust in the Father of All should produce tranquility of spirit. Evidently he believed that the contagion of a calm faith was more effective than a distemper of uncontrollable fright; that the lesson of the fowls of the air and the lilies of the field was of more importance than the Pharisaic threats and dangers involved in religious inebriety. Even the storm on the Sea of Galilee could not perturb his invincible soul. Unitarians have clung to this side of the message of early Christianity, and if they have failed in winning the multitudes, they share with the founder of their faith in his inability to convert the world to his idea of the Fatherhood of God, with its corollary, the Brotherhood of Man.

But notwithstanding this fact, what greater joy can any human soul desire than the sense of being somehow established upon the eternal foundation of righteousness and truth? We may ever entertain the hope, that greater and greater numbers will see that, in the last analysis, nothing can save the world politically, socially, or otherwise, than the development of this primal faith in the hearts of the people. Any provision, theological, sacerdotal, or evangelical, which pledges the rewards of virtue, self-control, and brotherly love without actually incarnating them in manhood and womanhood is "vanity and a striving after wind." There is a sense in which it is eminently true that "other foundation can no man lay than that which is laid, which is Jesus Christ," if, by "Jesus Christ" we mean, not an artificial scheme of salvation, but the application of the laws revealed in the Sermon on the Mount. For, during all the centuries of the past if professed Christians, instead of seeking temporal power, instead of building up great establishments and coveting authority; if, instead of filling the Christian world with jealous competition for statistical bigness they had simply stood for the principles of truth, mercy, purity of heart and fundamental faith, the unspeakable savageries of monarchical Europe to-day would have been impossible.

NOW is the time for Unitarians to appreciate their gospel. Now is the time for every member of every church in our fellowship to consecrate himself as never before to stand by the faith which we profess. We should make our contribution to the great solutions that the world is longing to receive. There should be for us no East, no West, no North, no South; but just an invincible faith in the power of humanity under God to recall the world from its old barbarian theories of life. There is no instrument in all the calendars of Christian history so democratic as the

fifth, sixth, and seventh chapters of the Gospel according to Matthew — nothing less provincial, nothing more cosmopolitan. There should be a reawakening in all our churches to the "crying need of a genuine Christianity." Parents should call the attention of their children to this need. Ministers should search out the high-minded young men of their congregations and inspire them with an enthusiasm for this ministry. Sunday School teachers should be watchful to discover where the unknown prophets of this gospel are to be found. Young people's organizations should encourage those members whose lips are touched with the divine fire of this spiritual message, and all through our organizations there should be a marshalling of our forces with the single aim (the same that Jesus announced to his disciples) of declaring that the Kingdom of Heaven is at hand.

IT is not improbable that in the immediate future practical plans for the emphasis of genuine Christianity among the people will be offered by conferences, committees, and individual ministers. Be ready for those suggestions. If necessary reduce the number of social and other obligations in order that more time may be given and more strength contributed to this imperative demand. We can afford, after all these years of polemics to cease, in many quarters, the negative agitations of theological controversy. It will be possible to spend less time upon such church methods as have no greater point than amusement and social pleasure. No great activity among the people can be effective without a correspondingly important purpose. Here is the purpose. It is nothing less than doing our part towards evolving a people to whom the jealous ambitions and follies of past generations are impossible, and the ushering in of the Kingdom of God by putting an ethical and spiritual embargo upon all the supplies necessary to the existence of the kingdom of iniquity.

"I now gladly testify that in Unitarianism I have gained an inheritance *far greater than material riches*, because it has afforded me a more comfortable, more serene and more happy view of life, of death and of immortality. I love this church with its congenial people, who loyally inculcate into their lives those glorious principles of Unitarianism — The Fatherhood of God, the Leadership of Jesus, the Brotherhood of Man and Salvation by Character; its quiet atmosphere and its beautiful stained glass windows, which I never cease to admire. In the beauty and dignity of the services I revel. Those among us who were born in the Unitarian Church *cannot* adequately appreciate the thrill of freedom experienced by others of our number who have broken with the orthodox Churches, especially at this time when the atmosphere is fully charged with that stultifying and fettered religion, termed *Sundayism*. And I look forward to many happy years here because, as before stated, I have gained in Unitarianism that which money cannot buy — a satisfied conscience."

From a letter by

WALTER C. GOLD,

Member First Unitarian Church of Philadelphia.

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D. D., *President* — Henry M. Williams, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. J. Rich died at Belmont on January 19th aged 80. He had served in a number of pastorates; including Brookfield and Fall River, Mass., and Milford, N. H., and at his death was pastor emeritus of the church in Dighton, Mass.

Rev. F. J. Gauld has resigned at Leominster, Mass., to accept a call to Toledo, O.

Rev. J. B. W. Day has resigned at Fall River, Mass., to accept a call to Greenfield, Mass.

Rev. E. G. Spencer has accepted a call to South Natick, Mass.

Rev. W. W. Betts has resigned at Geneseo, Ill.

Rev. George Jones has taken charge of the work at Warwick, Mass., and Mr. L. W. Sanford, of the Harvard Divinity School, of the church in Ayer, Mass.

Rev. A. M. Smith has resigned at Berkeley, Cal.

Rev. L. C. Cornish has resigned at Hingham, Mass., and becomes a Secretary-at-Large of the American Unitarian Association.

Rev. A. E. Wilson has accepted a call to Belfast, Me., and Rev. B. D. Boivin a call to Gloucester, Mass.

Mr. F. B. Crandall of the Harvard Divinity School was ordained at Boston on December 20th, and Mr. L. C. Carson at Detroit on January 21st. Both are to serve as Assistant Ministers at the Second Church in Boston.

Churches

A new society has been organized at Blaine, Wash., where the outlook is good for a sustained interest. Many of the members are Icelanders but all unite in English-speaking services.

The new chapel at Hanford, Cal., was appropriately dedicated on Sunday, December 27th. The chapel at Sacramento, Cal., will probably be ready for dedication this month. Unfavorable weather has delayed the completion of the church at Atlanta and it probably cannot be occupied until the latter part of the winter. The chapel at Highland Springs has been completed and is in use.

Appointments

The recent Sunday appointments of the President of the Association have been at Norfolk and Hampton, Va., Providence, R. I., Medford, Mass., Mount Holyoke College and Smith College, and Washington, D. C. He expects to attend the meeting of the Federation of Religious Liberals in Philadelphia February 21st to 24th, and the meeting of the Religious Education Association in Buffalo March 4th to 7th.

The recent appointments of the Secretary have been at Belmont, Reading, Lynn and with the Worcester Association of Ministers. Field Secretary Brown has spoken at East Lexington, Bridgewater, Winthrop, West Bridgewater and Hubbardston, Mass., Andover and Potter Place, N. H. The appointments of the Department Secretaries are in some measure referred to in the notes of their Departments.

General Conference

Unitarians from all sections of the country are responding to the opportunity offered by the General Conference in San Francisco next summer. More than forty have already registered and have been assigned accommodations on the special train leaving Boston, August 10th. Now is the time to make plans. A deposit of $10 is required for registration, but this may be withdrawn, if desired, at any time up to within a month of starting. Applications may be made to Thos. Cook & Son, 336 Washington street, who will conduct the party, or to Rev. Sydney B. Snow, 2 Chestnut street, Boston, Chairman of the Conference Transportation Committee.

Finances

The time has come when it is necessary for the ministers and committees of the Unitarian churches to give serious attention to their contributions for the support of the national work. The Directors of the Association adopted the Budget for the year last May before any of the present disturbances began. The obligations thus entered into must be lived up to, and the Directors confidently depend upon the generous goodwill of the churches to see that there is no serious falling off in the income of the Association. The contributions thus far received are on the whole encouraging. It cannot be expected that in this year many churches will increase their former gifts, yet good advances have been made in the contributions of the churches in Meadville, Penn., Hingham, Mass., (Third Church), Montclair, N. J., Manchester, Mass., Dayton, O., and Sharon, Mass., while a number of churches that gave nothing last year have renewed their former habit of contributing to the national cause. Among these new givers are Stockton, San Jose and Berkeley, Cal., Duluth, Minn., and Alton, Ill. The larger givers that have thus far reported show, in some cases, slight losses. Nevertheless, the fine record of churches like Springfield, Milton and the First Hingham are well maintained. It is to be hoped that every church is now giving serious attention to this important part of its opportunity.

Secretary-at-large

The record of the last meeting of the Directors of the American Unitarian Association contains an announcement which will be of especial interest to the members of our churches. During the last year no less than four of the members of the working staff of the Association have successively withdrawn. Last spring Mr. Foote withdrew from the secretaryship of the Department of Church Extension in order to take up the work of Professor and Secretary of the Faculty of the Harvard Divinity School. In the fall Dr. Wilbur withdrew from the field secretaryship of the Pacific Coast in order that he might devote himself completely to the work of the Pacific Unitarian School for the Ministry, and Mr. Bennett resigned the field secretaryship of the Middle States to become minister of the church in Youngstown. At the same time Professor Starbuck withdrew from his special work in the Department of Religious Education and returned to his professorship at the University of Iowa. This reduction in the working force has seriously handicapped the work of the Association during the current fiscal year. The loss has now been partially made good by the appointment of Rev. Louis C. Cornish to be a secretary-at-large. He has accepted this appointment and will begin his work for the Association on February 15th.

Mr. Cornish is one of the best known and best loved of the ministers of our fellowship. He has a wide acquaintance among his fellow-workers and is honored for his qualities of mind and heart and for his preeminent gift of friendship. He is possessed of sound judgment, cooperative spirit and rich experience. He was born in New Bedford some forty-five years ago. While he secured most of his early education in New England, he completed his college course in California, graduating at Leland Stanford University in 1896. He was then for a time a teacher there in the Department of Ethics. Returning East he became secretary to Bishop William Lawrence of the Diocese of Massachusetts, and in that office not only disclosed his own gift for executive work but obtained a large acquaintance with denominational and parish problems. While serving as secretary to the Bishop he studied at the Harvard Divinity School and took the degree of Master of Arts at Harvard in 1899. The next year he was installed as minister of the First Parish in Hingham and has had there a fruitful pastorate of fifteen years.

Mr. Cornish has had a very successful career as a parish minister and has had experience in a variety of executive functions, serving the town of Hingham as an overseer of the poor, as president of the Arts and Crafts Society and the Village Improvement Society, and as

secretary of the Memorial Committee which has just completed the building of the memorial tower adjoining the First Parish Church. While his work has centered in his Hingham parish his sympathies have been broad and he has travelled extensively in this country and in Europe, always interesting himself in the welfare of the cause of liberal religion. His summer home is in Peterboro, N. H., where he has often entertained visiting brethren. He is the senior minister of the Plymouth and Bay Association and a member of the Fellowship Committee of the General Conference. The Directors of the Association are glad to put the services of Mr. Cornish at the disposal of the churches. He will act as a friendly visitor, a counselor in our parish problems, and a helper in all good works.

Resolution

The following resolution was passed at a meeting of the Unitarian ministers of Maine, held at Saco on December 15, 1914.

Whereas, many individuals both within and without the Christian church to-day harbor the belief that the teaching and practice of the church, as a whole, has little influence upon the life of the average so-called "working men and women", and that there is great indifference on the part of many people to their spiritual needs, be it therefore

Resolved, that we commend to the attention of Unitarians everywhere the need of proclaiming the reasonable theology, the simple and straightforward practice, and the abiding peace of mind which are the prevailing results of our Unitarian faith; and we would call attention especially to the adaptability of our Unitarian faith to both the educated and uneducated, the cultured and uncultured, and to all kinds and conditions of men. We therefore in the present crisis of religious institutions urge upon all Unitarian ministers and laymen the need of the utmost candor in the interpretation, the preaching, and the practice of the truths for which our body has always stood.

Department of Religious Education

The Secretary of this Department was invited to address the New Haven Federation of Sunday-School Teachers and Workers at two sessions, afternoon and evening, on January 14th. The afternoon address dealt with the subject "What Sunday Schools May Do in Social Service." Besides an ordered statement of the world's need of the children's help and the pupils' need of training in philanthropy, the speaker presented the work done in a large number of Unitarian schools, east and west. The evening address followed the practical theme of the afternoon with one in which the religious message was prominent, on "Developing the Social Consciousness through the School of Religion." The occasion gave wide opportunity for the extension of our message and presentation of our principles and ideals, as the Federation brings together workers in religious education from all the churches in New Haven and from the School of Religion of Yale University.

On Friday, the 15th, the Secretary gave addresses at the meeting of the Sunday School Union of our own fellowship in New York City and vicinity. Twenty-one churches are represented in this gathering, so that the afternoon conference and evening address furnish a significant opportunity for the consideration of the Sunday-school problem in our liberal churches.

The Secretary returns to the work of the office stimulated and refreshed by this touch with the representatives of Sunday schools in our own and other denominations who are doing the actual work of religious education.

Offerings for the relief of the Belgian children continue to arrive. The total cash receipts to date amount to $643.80. One interesting feature of the response is the number of schools that prefer to spend what money they raise for supplies, thus knowing precisely the form in which their help will reach those who need. One school bought $55. worth of children's shoes, another $50. worth of warm clothing for boys and girls, an-

other is expending $24. for condensed milk, and a third $25.50 for infants' clothing.

Since the last report in these columns some railroads have discontinued free carriage of goods for Belgian relief. Our co-operating friends are therefore urged to make sure, before sending, that their offerings are so billed that they will be delivered in Boston without charges to be met at this end, as no provision has been made to meet such cost.

Centenary of Peace

The centenary of the One Hundred Years of Peace between Great Britain and the United States comes in this month. February 17th is the One Hundredth Anniversary of the ratification of the Treaty of Ghent. A circular letter has been sent to all our churches, suggesting that Sunday, February 14th, or some other neighboring day, be used for services in celebration of this Anniversary. Special Orders of Services for Sunday Schools or Young People's Societies have been sent to churches, together with suggested verses and quotations to be learned or read by the children. The letters of fraternity and goodwill which have passed between the British and Foreign Unitarian Association and the American Unitarian Association and the two Sunday School Societies have also been printed for public use. The service for the Sunday Schools is revised from one prepared by Norman E. Richardson for use in all the churches of America. Our schools will therefore be acting in cooperation with those of all religious organizations. There is no charge to the schools for these programs. They are asked only to pay the cost of shipment. The use of the service will make a distinct lesson.

In these days of war it is peculiarly significant and timely that such a celebration should be held and that it should be brought to the minds of people that for one hundred years two great nations have dwelt side by side in peace and amity, and that along the four thousand miles of boundary between the United States and Canada there is no fort, no battleship and no sentry. Militarism has borne its dreadful fruit in Europe and great armies and navies and forts have proved beyond doubt that they cannot keep the peace. They have been tried and found wanting, and the great capital invested in the making of them has proved itself a menace to the world. The United States and Canada have shown by example the better way.

Things to be done

The opening of the new year brings nearer to many churches the date of their annual collections for the American Unitarian Association. Accordingly we would again mention the fact that the Association is glad to send to any churches taking up collections for the general missionary work of the body special envelopes which may be distributed to individuals, and its annual statement, which this year comes under the title, "Things to be done." This is a timely little pamphlet, attractively printed, and ministers or church officers are welcome to as many copies as they can distribute.

Department of Comity and Fellowship

The principal feature of the past month in this department has been the preparation for the fifth congress of the National Federation of Religious Liberals, to be held in Philadelphia, February 21st to 24th. All the sessions will be held at the Friends' Meeting House, Race and North Fifteenth Streets. Five religious fellowships, Friend, Unitarian, Universalist, Jewish and Ethical, will participate, as well as many other liberal churchmen and free believers. The fact that the sessions will be held during the time of the Billy Sunday revival, although this was not known to the directors of the Federation until after the congress date had been fixed, will lend additional interest to the meetings.

The program has been arranged and speakers secured by the secretary of this department, who is also the secretary of the Federation, and is as follows:

Sunday evening, February 21, at 7.30 o'clock, opening religious service at the Friends' Meeting-house.

I. A Service of Worship. II. Three brief Discourses on the Fundamentals of Religion (Micah vi. 6–8): — (1.) "To do justly." Rev. Charles E. Beals. (2.) "And to love mercy." Rev. Lee S. McCollester, S. T. D. (3.) "And to walk humbly with thy God." Rev. Alfred R. Hussey.

Monday Morning, February 22, at 10 o'clock, Fellowship Meeting. I. Devotional Service. II. Welcome to Philadelphia by the Liberal Ministers' Club. Rev. Thomas W. Illman. III. Secretarial report, Rev. Charles W. Wendte, D.D. IV. Address: "Possibilities and Methods of a Closer Co-operation between Religious Liberals," Rev. Samuel A. Eliot, D. D. V. General discussion.

Monday Afternoon, February 22, at 2 o'clock. Topic, "The Higher Patriotism."

Addresses by Rev. Chas. F. Dole, D.D. Rev. Samuel McChord Crothers, Edwin D. Mead.

Monday Evening, February 22, at 8 o'clock. Topic, "International Wars and World-Peace."

Addresses by Rev. Frederick Lynch, D.D., Professor Jay William Hudson, Ph.D., Prof. J. Russell Smith.

Tuesday Morning, February 23, at 10 o'clock. Topic, "Race Antipathies and the Brotherhood of Man."

I. Devotional Exercises. II. Addresses: (1.) "The Testimony of History." Prof. Daniel Evans, D.D. (2.) "The Testimony of Science." Professor Franz Boas, Ph.D. Discussion.

Tuesday Evening, February 23, at 8 o'clock.

I. Devotional Exercises. II. Topic, "Race Problems in the United States and their Ethical Solution." Addresses: (1.) "The American Negro." Professor William E. B. DuBois, Ph.D. (2.) "The European Immigrant." Professor T. W. Jenks, Ph.D., and Louis Levy, Esq. (3.) "The United States and the Peoples of Asia." Lajpat Rai, of Lahore, India; and Dr. Charles W. Wendte.

Wednesday Morning, February 24, at 10 o'clock. Topic, "A Study of Religion."

Four Addresses: (1.) "Religion as Experience." Pro essor Jesse H. Holmes Ph.D. (2.) "Religion as Character." Stanton Coit, Ph.D. (3.) "Religion as Service." Professor Anna Garlin Spencer, (4.) "Religion as Worship." Rabbi William Rosenau.

Wednesday Afternoon, February 24, at 2.30 o'clock.

I. Devotional Exercises. II. Addresses: "Religion After the War." Rev. Frank O. Hall, Rev. William Sullivan, Rev. Arthur C. McGiffert, D.D. Discussion.

Wednesday evening, 7.30 o'clock.

Symposium on the Fellowship of the Spirit. Five-minute addresses by a Baptist, Methodist, Congregational, Jewish, Presbyterian, Unitarian, Universalist, Episcopalian, Ethical, Friend, German Evangelical, and other speakers. A general invitation is extended to all interested to attend. Memberships in the congress are especially desired. The annual dues, one dollar, may be sent to the Secretary, Rev. Chas. W. Wendte, 25 Beacon Street, Boston.

Department of Social and Public Service

Some time since the Secretary of the Department asked for the names and addresses of the secretaries of the social service committees of those churches which have them, this in order that he may have a correct list of all these officials. Many have responded but there are still some to hear from. Mr. Forbes would be greatly obliged if his inquiry might be answered as speedily as possible.

It is pleasant to note that several of the committees have developed useful programs of service. Belgian relief has nteirested many churches and in some instances surprisingly large quantities of supplies have been prepared. No doubt there will be a demand for some time to come for all that the churches can do in the way of meeting the necessities of these unfortunate people, but it ought not to be forgotten that even in the best of times there is plenty of opportunity for relief work in our own towns and cities. It would be a happy thing if all our churches would organize

to carry on this form of service more effectively. Relief work is by no means the only kind of service and yet it is something which may not be set aside. We may believe that things are better than they once were, that the necessities of the poor and distressed are now met more helpfully than ever, but it will be a long time before humanity is entirely beyond the reach of misfortune. Until that day comes the churches will continually be called upon to render the merciful service for which they have always been distinguished. We may hope, therefore, that the special calls which they have received this winter may serve to fix their attention on the individual problems which are always coming before us for solution.

All the committees from which the secretary has heard are rendering splendid service. Some, however, are doing things a little out of the common which call for special notice. The churches in Jamaica Plain, for instance, have united to establish and maintain a free employment bureau. Several hundred names have been registered and the Board has been successful in finding work for a number. This is a particularly valuable type of service in this emergency. Nor is it necessary that in any given community all the churches should unite for this purpose although, of course, the more which come into such a scheme the better. Any church can begin this work in a modest way. In the early days of Christianity the churches were specially interested in finding employment for their members. In the passing of time they have suffered this form of activity to be discontinued, but it might well be revived. In every community there is a certain amount of transient or casual work which needs to be done. If the social service committee which has all such matters in charge would appoint an employment committee it would be possible to keep on hand a record of the casual jobs and thus afford temporary employment for men and women who would find it of the greatest help and benefit. It might seem at first something of an undertaking, but a little thought and care would make this committee a very useful part of the parish machinery.

The Church of the Disciples in Boston has a very active committee and is carrying forward a number of activities. Space will not permit a detailed account of what is being done, but a request addressed to Mrs. Clara B. Beatley, 11 Wabon Street, Grove Hall, Mass., will bring the printed program.

There will shortly be opportunity for as much constructive work as the churches may be willing to render. Various bills of far-reaching influence have been presented to the Massachusetts Legislature and in some of them the churches should be specially interested. Among the most important are measures for the reorganization of the Prison Commission and the bringing of the county jails under the control of the State. Naturally enough the penal system does not receive as much attention from the public as is given to other departments of the State. The prisons are comparatively few in number and it is not easy to familiarize one's self with their conduct and operation. For this reason conditions and methods still obtain which need radical change. This year a determined effort is to be made to reorganize the Commission and to bring under one head the control of all penal institutions. It is believed that this will make greatly improved methods of administration. Beyond this it is hoped the county jails may be brought under the direct control of the Commonwealth. At present they are administered by county boards and officials and in nearly every case are much behind the times. Mention is made of this matter here because much will be said about it in the next two or three months, and it is desirable that everybody should come to some opinion on the problems involved. Other measures will also be presented which will be spoken of later.

Readers of WORD AND WORK may be interested in the series of conferences to be held at the Women's Educational and Industrial Union, 264 Boylston Street, Boston, at 4 o'clock Wednesdays on dates indicated below:

February 10, 1915, "The Stenographer in the Law Office," Mr. James E. Carroll, with Ropes, Gray, Boyden and Perkins.

February 17, "The Field of Religious Work," Dr. Eliza Hall Kendrick, Professor of Biblical History, Wellesley College. Miss Harriet E. Johnson, Parish Assistant, Arlington Street Church; Miss Harriet A. Broad, General Secretary Young Women's Christian Association.

February 24, "Pros and Cons of Library Work," Mr. Drew B. Hall, Librarian, Somerville Public Library.

March 3, "The New Field of Public Health," Dr. William T. Sedgwick, Professor of Biology and Public Health, Massachusetts Institute of Technology.

The above speakers will tell of the opportunities for women and the qualifications required in the work they represent. An opportunity will be given for informal discussion with the speakers.

Admission by free ticket only, to be procured from the Main Office, Women's Educational and Industrial Union.

Good Books on Peace

Publication Department

A communication has been sent to all the churches calling attention to Peace Sunday, February 16th, upon which occasion many of the Sunday Schools will have special services, commemorating the completion of 100 years of peace between England and the United States. Coincident with the celebration of this most significant event many persons may feel moved to look into the literature on the subject. Accordingly we are using one of the covers of this issue to set forth several books published by the Unitarian denomination treating the subject of world peace and its various aspects. A careful reading of the writings of such a sane and ardent advocate of peace as Dr. David Starr Jordan should be an excellent antidote for yellow journalism and should set before the reader in a broad intelligent and impartial way the unpatriotic side of war and the results which it produces in the manhood of a nation. While these books have been advertised before, the special attention now being directed to the subject of world peace makes them of timely interest, and they are heartily recommended to all persons interested in this absorbing topic of the day.

The New Hymn Book

It is a pleasure to report that during the month of January five more churches adopted the new book. They are: St. Cloud, Minn., Youngstown, Ohio, Carlisle and Bernardston, Mass., and the Union Church of Northeast Harbor, Maine. The First Parish in Cambridge, which has used the book in its services for several months, has recently installed it in the Sunday School, to be used by the children and at the meetings of the Junior Parish. The third edition is now nearly exhausted and a fourth printing is being arranged for at the present time.

We have prepared a circular describing in full The New Hymn and Tune Book and giving prices, with a coupon to be used by individuals in ordering books of their church committees. Any societies desiring assistance in canvassing their members are welcome to these in quantity for distribution.

A New Tract by Charles W. Eliot

Very soon after the first of February the Association will have in print, Pres. Eliot's latest address on the subject of religion. It was originally delivered before the Unitarian churches of Philadelphia on December 29, and bears the title, "The Crying Need of a Renewed Christianity." While in line with his previous utterances on the subject, this tract more strongly urges intelligent Christians to get at the fundamentals of their faith and disregard the unnatural and irrational which forms so large a part of the conventional orthodox creeds. This will be published for free distribution as tract No. 277 and will be available in quantity for distribution by the churches.

The Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Anna M. Bancroft, *President*
Hopedale, Mass.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Caroline S. Atherton, *Rec. Sec.*,
25 Beacon St., Boston, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
226 Windermere Ave., Wayne, Pa.

Remember the General Conference, San Francisco, August 25–29

(At the Alliance Conference in All Souls' Church, New York, on December 11th, four five-minute addresses were given as a preface to discussion. Two of these papers follow. The others will appear in March).

The Work We Need

We are all Alliance Women banded together "to quicken the religious life of our Unitarian Churches." How shall we do it?

From the time of our birth we are preparing for something. What we amount to, what we accomplish tells how thorough the preparation has been. The first thing to determine is what we are going to try to do — and then *do it*.

If Unitarianism means anything to us the first work at hand is with our children and young people — our own church and its peculiar needs. In the past we seem to have been willing to put our light under a bushel, in other words, to keep from people the fact that we are ready to help in all good works because that is our religion. Let us now proclaim it from the house tops. Even *our* young people have been allowed, with very little protestation, to go to other churches when the service or some other feature appealed to them. We have said proudly that we are bound by no creed, that we must leave our children free to believe as they choose. Was the real thing we were safe guarding their liberty or our liberty and love of ease?

Now we are learning that we must find out what they want and need — what *we* lack and supply it, and so keep them. This means a painstaking study of conditions in the church and community.

As Alliance Women let us work together promoting the national work, discussing and suggesting that we may be a thoroughly interested part of the whole and so become broader. Let us give our church work precedence to all other, outside the home, and so prove the value of the faith we profess.

Having called attention to our belief *by living up to it*, we must see that our churches come up to the standard we have set for them. It may be necessary to undertake a new set of Christian Activities. For many reasons emphasis will have to be laid upon Social Service.

When we undertake some work that will eventually better the community, the community begins to take notice. We are opening our school houses for all sorts of betterment work. Why not our churches?

It is a sad fact that the Sunday morning service is not always well attended and sometimes the money for the ordinary running expenses of the church is hard to get. But if we are using our churches all we can for enterprizes that get desirable results the money will be forthcoming.

Social Service offers opportunities for holding our young people by giving them something to do. They want to be of use but lack the initiative to discover tasks for themselves. We must be sure to be doing work that is efficient. We must not surround ourselves with the tradition of the past and say "let well enough alone" but seek earnestly for the work of today that will contribute life and power to the church and the community.

We are losing our hold upon people because we are not asking enough of

them. We are not adding to our numbers from those outside the church, many of whom are living up to the Golden Rule but have no idea that is religion, as Unitarians understand it. We have said "come with us and we will do thee good." We have not asked them to do something that will capture their imagination and command their allegiance. We want them to realize that we are engaged in a great work in which we need help.

May I illustrate — In a year when many investments have gone wrong, the money world in a peculiarly strained condition, many people out of work and needing help — worst of all, this fearful war existing, come the stories of the sufferings of the soldiers and refugees and lo! our own troubles are forgotten, the pocket books of the United States are opened as by magic and a great deal of money is given because the needs of the situation seem to appeal to every person. Even an Italian Colony composed of common laborers, in my home town, have of their own volition collected something like ten dollars and added it to the Red Cross Fund.

We Unitarians may be banded together for Social Service, helping first in our own denomination and then becoming live coals in our communities until our churches shall have outrun the schools, hospitals and settlement houses and resumed the moral leadership which takes the initiative.

"In the great game where each man's stake is set,
They only lose, who dare not ever play
For the one prize that is not counterfeit —
And they must ever lose!"

STELLA R. ROOT.

Alliance Programs

When we have the leaders we need, the work we need and the apprentices we need, the program will be spontaneous and a program committee a thing of the past. In the meantime the program naturally divides itself into three considerations, the audience, the speakers and the subject matter.

Every Alliance audience contains two groups; the meeting lovers and the meeting endurers. The meeting lovers are a direct throwback to our puritan ancestors whose joy it was to listen to three hours of preaching in the morning and three hours in the afternoon and then go home and consider the points of the discourse by candle light. Almost any program will answer for the meeting lover. She will extract all the meat from dullness itself. The meeting endurers need different treatment, they must be enticed to come by expected novelties and for them is provided a kind of religious vaudeville. It is a fair question how great is the gain from luring people to places to which they do not wish to go to listen to entertainment which but slightly concerns any of us.

Our larger Alliance branches lean heavily upon their speakers. Some branches have reached the place where they are practically unable to provide their own programs. We call in civic and social leaders who tell us of the great work they are doing and as we listen we feel an enthusiasm, a kind of vicarious activity, and almost feel as though we were doing these great things ourselves. Men and women who are doing the work of the world can not be forever talking and we ought to consider how far we are justified in calling in the workers of the world to talk to us simply for our entertainment. Certainly we should not ask such service unless we are sure that we can pay them the tribute of large audiences. Those of us who live in the great cities are likely to become hypercritical and to suffer from dulled sensibilities. So much of wisdom and eloquence has been poured out before us that the greatest leaves us cold. What are the results of all the meetings and of all these addresses? The principle of efficiency may be carried too far but it is reasonable to look for some results.

The subject matter of a program should be prepared with brains. There should be some well developed plan, some real reason for discussing certain questions at certain times. It is not brains to call up the Reverend Mr. Blank by telephone and invite him to come to address us on

any subject on which he feels inclined to talk. The old-fashioned rhetorical virtues of unity, coherence, and strength are ornaments to any program.

We have spent much time in questioning what kind of subject matter is suitable for Alliance meetings. The program committee of the New York League debated half of one winter whether various subjects suggested were religious, ethical or philanthropic and would thus come within the lines laid down by the by-laws. The committee concluded that the subjects in existence that are not ethical, religious or philanthropic in some of their aspects are so few as to be negligible and they have since discussed any topic to which their vital interest leads.

It ought to be remembered in planning a program that there is a point of spiritual saturation and beyond lies religious indigestion. Our evangelical neighbors have sometimes what they call a "quiet day." Our programs might well include a quiet day with music and little speech and time to think. Stanton Coit says the world is looking to America for a spiritual message. Let us bear our part.

SARA S. GILSON.

Southern Pledges

Why are our branches asked to pledge a certain sum for a period of five years for our Southern Circuit work? It is simply a matter of good honest business on the part of The Alliance. Unless the Executive Board is assured in advance that enough money will be contributed to pay the necessary salaries it can not make a definite compact with the ministers. It is not enough to say The Alliance *hopes* to be able to pay its share of your salary but it must be in the position to say The Alliance *will* pay its share. And only by the pledge system can the Executive Board know in advance that sufficient money will be available for this particular work. Will not every Branch grasp the opportunity to carry forward this genuine missionary work of The Alliance?

ABBY A. PETERSON,
Ch. Committee on Southern Circuit Work.

Lending Papers

The Study Class Committee is this year endeavoring to increase the number of lending papers and the efficiency of this department. A card catalogue is kept in order to have a record of the papers, and additional copies are being made of the most popular ones. Branches are again urged to send in any interesting papers they may have which might not otherwise come to the notice of the committee. It is also earnestly requested that papers be returned as soon as they have been used, and that except in case of excessive distance from Headquarters no branch keep a lending paper longer than two weeks. Papers will be sent to branches for any specified date.

MARY H. BELLOWS,
Chairman Study Class Committee.

The Executive Board

The regular meeting was held January 8, 1915, at Boston headquarters, the President in the chair. Thirty-two members and the chairman of the Cheerful Letter Committee were present.

The President has received nearly three hundred replies to her letter to branch presidents. (All who have not attended to the matter will consider this a gentle reminder).

The Cheerful Letter Committee reported that four boxes of toys, books, and other gifts were sent from headquarters at Christmas to Maine, North Carolina, and Georgia. Smaller boxes were sent to Montana and North Carolina. At the next monthly conference at 25 Beacon Street, Boston, February 5, 10.30 A. M., Rev. Mr. Corson will tell of the distribution of some of the above gifts along the coast of Maine.

Three lending papers have been added and are available for branch use: "Idylls" by Mrs. Anna F. Dakin, "Tennyson" by the same author, "Our Future Workers" by Mrs. Leon A. Harvey.

The Southern Circuit Committee told of the response made to the call for Belgium relief by the group of workers at Shelter Neck, North Carolina. Twenty-four articles were made and sent, and a

collection in the Sunday School brought in about four dollars to be added to the amounts contributed by other Unitarian schools in behalf of destitute children across the water.

Two Appeals were endorsed: one for $250 for the new church at Highland Springs, Virginia, and the other for $500 for Sacramento, California.

Miss Jane W. Bucklin of Providence, Rhode Island, has been added to the central Post Office Mission Committee, and Mrs. Leon A. Harvey, of Brooklyn, New York, to the Committee on Junior Fellowship.

In response to a request from the Young People's Religious Union two delegates were appointed to confer with like representatives from the Union, the Association, and the Sunday School Society, about work with students. Mrs. Atherton and Mrs. Donahue were appointed.

The Executive Board has under consideration the creation of a new office, that of Field Secretary. A committee is at work formulating plans whereby this officer may be assured.

The President announced the appointment of Mrs. Noyes, Miss Bellows, Mrs. Bouvé, and Mrs. Wilks as a Manual Committee; also of Mrs. Atherton, Mrs. Coolidge, Mrs. Gilson, Mrs. Root, Miss Slade, and Mrs. Woodbridge as committee on May meetings.

The International Committee reported interesting correspondence with Hungary. The committee hopes to send a box of hospital supplies to Mme. Loyson in Paris. One hundred and ninety-five dollars have already been forwarded for war relief.

After discussion as to whether a branch ought to keep out any woman of the church who may desire to join, the following vote against exclusiveness was passed: It is the opinion of the Executive Board that the nature of our organization is such that membership in Alliance branch or Junior Alliance should be open to all who are eligible.

A cordial vote of thanks was offered to the committee in charge, Mrs. W. H. Alline, Miss Lucy Lowell, Mrs. W. V. T. Hinckley, and all who assisted to make the New Year's reception so great a success. Over 600 people were in attendance.

Reports were received from the Middle States and Canada.

The next meeting will be held February 12.

CAROLINE S. ATHERTON,
Recording Secretary.

News from the Branches

The Helping Hand, Charleston, South Carolina Branch of the Alliance, most gratefully acknowledges the receipt of the many beautiful, fancy and useful articles, so generously donated by their Sister Branches, from all parts of the United States. The sale was one of the most successful in recent years.

The New England Associate Alliance held its mid-winter meeting on January 14th at the church in Somerville, Mass. The speakers were Mrs. Paul Revere Frothingham, Some European Experiences; Mrs. Caroline S. Atherton, College Centers; Mrs. Claude U. Gilson, The General Conference at San Francisco; Rev. Samuel A. Eliot, The Churches on the Coast. Over five hundred delegates were present.

"The Lenox Avenue New York, Branch," to quote the Secretary, "is finding inspiration in these troubled times in its program which seeks to study the beautiful as found in varied forms of life's expression." Some of the possibilities of the City Beautiful were learned in the first meeting from the Commissioner of street cleaning of New York City. In November the Church Beautiful and in December the Home Beautiful were expounded. The Body Beautiful, the World Beautiful as shown in travel. Music the Beautiful, the Word Beautiful that is literature, and the Life Beautiful are to be the subjects for the remainder of the year.

At All Souls' New York, Mr. Sullivan is delivering a series of lectures on "The Inner and Outer Life of the Church from the Fourth to the Eleventh Century."

The White Plains, New York Branch, has undertaken to buy an automatic piano or orchestrelle for the church and

has borrowed the money from a special loan fund promising to pay back the $400 in three years.

The Samaritan Branch, Brooklyn, New York, is having "At Homes" for the young people in the church library room every Sunday afternoon.

Our Canadian vice-president says: —

"No report of the Canadian branches would be complete without a word on the present conditions throughout the Dominion, which in a measure directs the work of our Alliance women this winter, especially those in the Western cities.

Recruiting stations, and the daily marching through the streets of uniformed recruits to the 'rat-a-tat-tat' of the drum, on their way to the drill grounds, make the evidences of war very real, even to those who have no husband nor son at the front. The general commercial depression has thrown a very large number of men and women out of work, and many of them, owing to the fact that there is no work to be had, are on the verge of starvation. Organized charitable institutions cannot cope with the relief work needed, churches and individuals are doing their utmost, class distinction has faded from sight, and our women are working for hours daily to relieve the distress around them.

Nevertheless, the total membership of the branches has increased, and the women in all the branches are meeting the present difficulties courageously, and are optimistic of the future."

From Winnipeg comes this word from the corresponding secretary: —

"I wish to thank every Alliance, and the individual members of the Alliances, who so generously assisted us in raising our Building Fund Pledge this year. From the outlook in September, we had little hope that we would be able to send a cheque amounting to very much this year, but from our Sale of Work held in December, the sale of our publications to our friends in the States, and generous gifts in cash, we will be able to pay over $400 on our obligation."

New Alliance officers are: Unity Church Alliance, Worcester, Mass., President, Mrs. Arthur P. Rugg, 488 Pleasant St.; Christ Church, Dorchester, Mass., Corresponding Secretary, Mrs. W. J. Parritt, 57 Nixon St., Dorchester Center; Littleton, Mass., Secretary, Mrs. Mary Hibbard; Pittsburgh First, Corresponding Secretary, Mrs. M. S. Achenbach, 3318 Delaware St., N. S.; New York, All Souls', President, Mrs. William L. Sullivan, 419 W. 119th St.; Fall River, Mass., Secretary, Mrs. John V. Thorpe, 183 Maple St.

The Alliance Branch of Hopedale, Mass., has completed a very large number of garments for the Red Cross.

At the fourth regular meeting of the New York League, Dr. J. T. Sunderland will be the speaker of the day. His subject will be "The International Congress of Religious Unity in Asia." The hostesses will be the Alliance Branch of the Church of the Saviour, Pierrepont St. and Monroe Place, Brooklyn, and the date February 5th, Friday.

At the January meeting of the League Mr. Cressey of Staten Island spoke of Liberalism in England. He said that the definition of Liberalism is the "abolishing of artificial distinction between men and things." Mrs. Ambrose read a request from Mr. McHale for aid to the church at Mount Pleasant, Florida. Mr. L. W. Barclay gave the address of the day on "The Social Significance of the Pageant."

Of the situation in Philadelphia our Director writes: —

"Many Philadelphia Unitarians are very much alive in these days and decidedly energetic. Perhaps two unusual causes may be responsible for this stirring of the blood in the people of this denomination, a people quite generally considered phlegmatic. Sympathy for those across the sea quickened us all with a desire to do our utmost to help, and spurred us on until we had formed committees and gone to work. Furthermore the Billy Sunday movement hung threateningly over us all the fall and is even now descending upon us, and therefore are we preparing to give a reason for the faith that is in us. As Billy Sunday is accustomed to attacking this denomination very severely, his proposed campaign cannot fail to greatly interest even the

lukewarm Unitarians and to develop their loyalty to their faith. Preparation for rightly asserting our faith and our position in religious matters has been made on a large scale, and Unitarianism will, during the next eight weeks, be more exploited in Philadelphia than ever before. A committee composed of representative men and women from the three Unitarian City Churches has planned, and has charge of, the Unitarian work to be carried on during this campaign.

Doctor Charles Eliot's address recently delivered in Witherspoon Hall makes a fine introduction to the activities in behalf of Unitarianism. Every Sunday the ministers of the three Unitarian Churches are to preach on the same subject relative to the work being carried on by the Unitarians. Different methods of publicity have also been adopted. It is the first time on record that Unitarians have ever made such a great concerted effort. Many may need our message and be glad to hear it and to listen to it. The January program for the meeting of the Philadelphia League will consist of five papers on the same subject, "What should be the attitude of the liberal churches toward the Evangelistic Campaign." These will be given by one member from each of the five branches in the League. May the general shaking-up which Philadelphia is receiving have effect enough upon all half-hearted Unitarians to make them think harder and work harder for their own cause."

The Appeals

The reduction in the amounts of the Appeals already on the list is encouraging. It shows that our branches, in spite of the unusual demands upon them this year, are realizing that our own regular work must not be neglected. Two new Appeals have been approved by the Committee, endorsed by the Executive Board and are added to the list.

The Branch of the church in Highland Springs, Virginia, needs help in furnishing their little new church, which though simple and inexpensive is dignified and beautiful. The appeal is for $250. for pews, pulpit, chairs and a furnace.

The small society in Highland Springs, has already had much influence on the standard of living in the community and with a new church properly furnished will undoubtedly have more in the future.

The appeal is strongly recommended by Rev. Alexander T. Bowser, minister of the church in Richmond, and Mrs. Abby A. Peterson, our Vice President of Southern States East.

The second appeal is for $500 also for furnishings for the new church in Sacramento, California. Dr. Samuel A. Eliot, President of the American Unitarian Association, has very recently visited the church and heartily endorses the appeal as does Dr. Earl M. Wilbur, Field Secretary of the Association. The people, including the Alliance Branch, have done all that they can toward the church and greatly need the help and encouragement of this appeal.

Sacramento is the capital of California, a city of much importance with a population of 40,000, and rapidly growing.

The American Unitarian Association has made a liberal grant to help these churches.

All money for appeals should be sent to Mrs. Lucia Clapp Noyes, (Treasurer of the Alliance) 11 St. John Street, Jamaica Plain, Massachusetts, with a statement of how it is to be distributed. A friendly note sent to each appealing Branch, notifying them of the gift would be appreciated.

ALICE REYNOLDS KEYES,
Chairman of Committee on Appeals.

Appeals stand as follows: —

Sacramento, Cal.	$500.
Wheeling, W. Va.	263.
Highland Springs, Va.	250.
Italian Mission	184.
East Lexington, Mass.	183.
Westboro, Mass.	171.
Bellingham, Wash.	109.
Green Harbor, Mass.	105.
Pacific School Students	69.
Meadville Students	65.
Mt. Pleasant, Fla.	41.
Northumberland, Pa.	35.
War Relief	

Young People's Religious Union of the Unitarian Church

Headquarters: Room 11, 25 Beacon Street, Boston

Mr. Sanford Bates, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting

The sixth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1914–1915 was held in Room 11, 25 Beacon St., Boston, Mass., on Wednesday afternoon, January 6, 1915, at half past two o'clock.

President Bates presided and there were present: Miss Cline, Mr. Eliot, Mr. McMurdie, Miss Richards, Miss Simmons and the secretary.

The secretary's minutes of the December meeting were read and approved as read.

The treasurer reported but little change since last month. $61.47 is the total received from the chain letter scheme so far.

The treasurer next presented the bills.

VOTED: to approve the bills.

The secretary's monthly report was read and approved as read.

Miss Richards, for the Extension Committee, reported another district created — the Canadian; the resignation of Rev. Fred A. Weil of the North Pacific District; and the acceptance of Mr. James E. Lenington of Dallas, Texas, as Supervisor of the Southern States District.

VOTED: To accept this report.

Miss Simmons, for the Union-at-Large, reported 80 copies of the December "Word and Work," with an appropriate tract, sent out.

VOTED: That the report be accepted.

The resignation of Miss Mary A. Sprague of West Newton, Mass., from the Board, was read; and

VOTED: That the resignation be accepted with regret.

VOTED: To appoint Miss Anna B. Ward of West Somerville, Mass., to fill Miss Sprague's vacancy.

The program for the Annual Meeting on Thursday, May 27, 1915, was discussed.

A communication was read from the Unitarian Temperance Society, urging us to adopt resolutions regarding the liquor traffic and to recommend the subject of temperance to our unions.

VOTED: That the Board refer this matter to the Annual Meeting when some such resolution be adopted; and that the Unitarian Temperance Society be notified of this action.

The matter of a chairman for the next fair was brought up but laid on the table for future action.

The president reported having secured several names for the list of the Honorary Committee for the $30,000 fund, reading in addition an interesting letter from Prof. William H. Taft.

VOTED: To publish the letter of Prof. Taft in the "Word and Work" and in "The Christian Register."

As there was no further business,

VOTED: to adjourn.

Grace R. Torr,
Secretary.

The $30,000 Fund

In connection with the $30,000 fund that the Young People's Religious Union is trying to raise for the enlargement of its work, the following letters may be of interest.

Hon. William H. Taft,
New Haven, Conn.,

Dear Mr. Taft: —

First let me thank you for your courtesy in receiving me last Monday while you were in Boston. It is a pleasure to me and to our organization to learn that you are interested in the future of Unitarianism. Agreeably to your suggestion I am writing you to state our request in a few words.

Our organization is an incorporated society under Massachusetts Laws and has been in existence for eighteen years as one of the four recognized institutions

of the Unitarian Church. We have done the best we can through volunteers to increase the interest of young people in the denomination but we realize more keenly than ever the necessity for a paid field secretary. We have calculated that this would cost $1500 a year; and therefore by unanimous vote of the last annual meeting we have embarked upon a campaign to raise $30,000, the income of which only is to be used for the purpose of employing a field secretary.

Our treasurer is under bonds, we are incorporated and are closely associated with the other activities at 25 Beacon Street, but we feel the necessity for an independent endowment. One of the fundamental principles of our organization is the encouragement of independence in thought and action among young people, and we are anxious to show our capacity by raising an endowment without the assistance of the organizations composing our church as such.

We are therefore appealing directly to the individuals in our denomination for co-operation.

We have formed a small campaign committee which will take charge of all the work and we are now making up a list of prominent Unitarians to be used as an honorary committee whose names will lend dignity and encouragement to our organization.

Many prominent men and women have already sent me permission to use their names. I should like very much if you could allow us the use of your name as one member of this honorary committee.

Thanking you once more for your kindness, I am, believe me,

Very sincerely yours,

SANFORD BATES,
President of the
Young People's Religious Union.

My dear Mr. Bates:—

I have your letter of recent date, and have read it with a great deal of interest. I wish for the Young People's Religious Union a very active, prosperous and useful future. It seems to me that it supplies an element in the Unitarian movement that is very essential, that young people ought to be interested and that they should make the strength of the church. I am very glad to give you authority to use my name as one of a committee that feels sympathy with what you are doing and wishes to give encouragement to its success.

Sincerely yours,

WILLIAM H. TAFT.

Field Notes

Los Angeles, California. "Last year was a very successful one and we are doing good work now. We have a new feature this year that we believe will be very successful, an old-fashioned debating society. You know women vote here so the girls are as interested in politics as the boys. The fourth Friday of the month the Alliance has a church dinner. At these the young people assist in serving and furnish the entertainment, so you see we are a busy society. We are not a money-making one but raised $250 for our pet charity, a nursery connected with a Maternity Cottage, and we sent Christmas baskets to the families of some of the Cottage babies."

Yarmouth, Maine. "I am sending you a picture of the Y. P. R. U. choir, the only vested choir in the community. It is not used every week but appears for Sunday School concerts, vesper services and other special occasions."

Canton, Massachusetts. The Henry F. Jenks Union meets the third Sunday of each month with an outside speaker. At the January meeting Mr. Frederick M. Eliot of Cambridge, Mass., spoke on "A Crowd of Witnesses."

Deerfield, Massachusetts. "During the summer our Young People's Religious Union held its meetings at the homes of the various members. The service was followed by a picnic supper and social gathering. This plan proved so successful that we now hold our meetings at the parsonage every Sunday evening. During the fall and early part of the year we have been studying the growth of Unitarianism through the contribution to liberal thought by Channing, James

Freeman Clarke, Samuel Willard, Theodore Parker, Henry W. Bellows and Edward Everett Hale, etc. We are now beginning a study of the different denominations. During the past two summers our union has given a play, the proceeds of which were given to the parish. Arrangements are now being made for an exchange of meetings with the Young People's Fraternity of Bernardston in which the visiting society will furnish the programme."

Ann Harbor, Michigan. "Our student assistant here is very useful and busy and the Young People's Society does fairly good work, considering the unusual competition of speakers from outside we have in town every Sunday evening, sometimes as many as five extra meetings advertised."

Dallas, Texas. "I am in receipt of the certificate which I expect to have framed and placed on the walls of 'Emerson Hall,' which is the meeting place of the Y. P. R. U., and the Sunday School. I will endeavor to give my best efforts for the upbuilding of the work among young people in the Southern District. They need a great deal of encouragement. Unless you eastern people lived in this section of the country for any length of time you can hardly realize what we are 'up against.' The very name of Unitarianism arouses contempt and too often hatred in this part of the country, which is a fact to be deplored, but I believe we are fast 'coming into our own,' and the young people are the ones to effect it."

Bellingham, Washington. "Our Young People's Society here consists of fifteen young people who reside in town, together with a number of Normal students. Most of those interested attend Sunday School classes weekly. At the beginning of the church year the resident members of the Young People's Society entertained the Normal students — extending a welcome to new students. There are now six hundred students at the Normal School, which is located a few blocks from the chapel. An important part of the Bellingham work is the making of Unitarians in the Normal School. These, as teachers, are scattered far and wide in the northwest, and bear the liberal message, so much needed in this section of the country. The Young People's Society is providing flowers for the morning service in the chapel; the younger section is studying Dr. Savage's Unitarian Catechism, while the other section is taking up various topics of vital interest in religion. Last year about a dozen students at the Normal School who attended the chapel left the city; with one or two exceptions, *all* had become Unitarians by attending the chapel and most of them had *never before* heard of a Unitarian Church."

Office Items

The Young People's Society of Portland, Maine, organized in the fall, has become affiliated with the central body. Success and long life to our newest member! The secretary is Mr. Vernon H. Adams, Cape Cottage, Maine.

The organization of two other unions is reported — The Y. P. R. U., of the Barnard Memorial Church, Boston, Miss Agnes Weir, secretary, and the Unity Club of Arlington, Mass., with Miss Rena Gray as secretary.

We regret that the mid-winter meetings of both the Boston and the South Middlesex Federations took place too late to receive mention in these columns.

The editors of "The Federation News," the little paper published monthly in connection with the Boston Federation will be glad to have an additional number of subscribers. Subscriptions, at twenty-five cents each, may begin any time; and while the publication is of particular interest to readers near Boston, those at a distance will find many attractive items of news. We commend its reading to all of our Unitarian people.

Has your union sent its annual dues to the treasurer as yet? Inquire of your local treasurer, please, and urge immediate attention to this duty.

The two pamphlets, "Hints on How to Form and Conduct a Young People's Religious Union" and "The Young People's Religious Union," are in constant demand and seem to fill a long-felt want. The quantity is by no means exhausted.

Unitarian Temperance Society

Rev. Edgar S. Wiers, *President,* Montclair, N. J.
Mrs. Frank L. Young, *Vice-President.*
Rev. Chester A. Drummond, *Secretary,* Somerville, Mass.
Charles H. Stearns, *Treasurer,* Brookline, Mass.

EFFICIENT ALCOHOL PUBLICITY

Connie Mack says: "ALCOHOL SLOWS A MAN DOWN I DON'T BOTHER WITH YOUNGSTERS THAT DRINK"	To the Thinking Man— Our Prison Commission reports, 1912, that 96% of those imprisoned had Intemperate Habits	PROMOTION ONLY TO TOTAL ABSTAINERS New Rule Carnegie Steel Works Pittsburgh, Pa.

POSTERS THAT GET THEMSELVES READ

Above we are showing three of the posters that the Kingston Alliance is carrying on a bulletin board placed on their town Hall. The Lexington Alliance, also, asked permission to carry an out-door alcohol education bulletin board in some prominent place, but the town government was unable to grant the request.

But as Cambridge, Waltham and other cities are allowing municipal posting, it is probable that many towns will allow this publicity. In Fitchburg, the Women's Clubs carry the boards on the lawns of the churches.

It is interesting to note that London, England, has started a poster campaign, and not only are the churches putting out posters, but they are being displayed on private residences, so strong is the feeling against sending rum to the front. Prominent in the crusade, are the Duchess of Marlboro and Mrs. McKenna, wife of one of the Cabinet. Lord Kitchener's sister is circulating a petition for total prohibition while the war lasts, and the Corporation of Glasgow is asking that a commission be appointed to investigate the workings of this total prohibition, should it be granted.

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To what Extent Ministers, Teachers, Laymen and Scholars are now Using

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